

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, February 7. 1708.

MISCELLANEA.

I Cannot pretend to follow Mr. *Rebearsal* through all his Vaunts and Rhodomontades of imaginary Victory over me, how I have given up every Cause, because having fully answer'd the Substance of a thing, I do not follow him through all the Mazes of a most impertinent Cavil—He says, I have given up the Case of the original Right of the People, and yet he has never answer'd the Arguments I laid down in a Tract long since publish'd, Entitled, *The Original Right of the collective Body of the People of England asserted, or several other Positions offer'd*; but he is not a Man that will answer fairly, so for the future, if making no

Return to his Cavils be giving up to him, I'll give up all to him.

But before I quitt him, I must tell him, that by his own Way of arguing he has given up an Argument of his own starting in the World, which I challeng'd him to make out, and do not find he has thought fit to attempt to maintain, *Viz. That we can have no Union in this Nation to make us a happy People without a Union of Principles.*

He is now falling upon the Disputes of Religion, and the Case of Episcopacy and Parity, and would fain urge me to make the *Review* a Paper of Polemicks—I am no Divine, nor if I were, would I embark in these

those Disputes so effectually already debated on both sides, and the Debate of which I think not essential, either to our present or future Happiness—But I'll state the Case between Mr. *Rebearsal* and I, as to this Matter, very short.

He asks the Question, Where was the first *Presbyterian* Church in the World? designing to use that *Papish* Argument of Antiquity to justify *Episcopacy*, and to prove the Superiority or Excellence of it. It is my Opinion, our Dispute rather lies about what is *Episcopacy*, and whether that called so now be the same, or like what was originally called so? And this, tho' I shall not enter into the Debate with him, he will not want Opponents in, already extant.

I quoted him an Author, who has prov'd, that the first *Episcopal* Church in the World was a *Presbyterian* Church; I quoted Mr. *Clarkson*, and Dr. *Maurice's* unfair and scurrilous Treatment of him, but this Man is not to be silenc'd with Proof.

In Answer to this, he comes a Begging to be told, where Mr. *Lander's* Book was printed, tho' I named the Man and the Town he was Minister of, and that he liv'd in *Scotland*; and sure he that knows so much of *Scotland*, as he has in his Writings pretended to, must know there are Printers and Libraries at *Edinburgh*.

He tells me, it is usual to tell the World, when a Book is quoted, where it was printed, and yet in the same and several other *Rebearsals*, he advertises a long Catalogue of *High-Flying* Pamphlets printed in the former beloved, and again long'd for, Days of Tyranny and Persecution—And recommends them to our Reading for the Affairs of *Scotland*—And yet no Man knows, that I have heard of, where to buy them now to answer his Cavil.

Mr. *Lander's* Book was printed in *Edinburgh*, and is to be seen in several of the publick Libraries there, and among all his Correspondence there with the *Jacobite* Clergy he cannot miss of it—But to save him that Trouble, and to be beforehand with him in Civility,

If he thinks he can advantage his Cause, or confute Mr. *Lander*, at his Request I will lend him the Book, only desire he will

quote him fairly, and answer him directly; which if he does not, Mr. *Lander* is alive, and able to defend himself.

In Return to this Offer, I desire the Favour of him to help me to all those Pamphlets he quotes, in which the Church of *Scotland* is baited, and I'll promise to quote them fairly, and convince the World of the abominable Forgeries and Impositions, upon which their *High-Church* Clamours at that abused People are built; and if he thinks 'tis too hard to lend me the Books, I'll willingly pay for them—And so much for the Books needful in this Debate.

Those Things lead me necessarily to some other Abuse, this Author has put upon the World; he has been long talking of the Persecution of the *Episcopal* People in *Scotland*, and falls upon a late Paper, the *Observer Reviv'd*, for opposing the charitable Collections made here for the poor persecuted Clergy there, exclaiming against that Author, as if he meant, it was not a Work of Charity to relieve their Poor.

I think, a fair State of that Case would stop the Mouth of Slander here, and set us and those People right to their Content; I am sure to their Advantage; and this *Rebearsal* really hinders, instead of promoting the Contributions that would be made for them.

And all this Difficulty lies in examining, who are the People this Charity is design'd for, or desir'd for? Which being wrong represented by these clamouring People, stops the Current of the Charity it self, and injures the Reputation of the People it is collected for—If by the persecuted Clergy of *Scotland* he means *Episcopal* Ministers now persecuted by Processes, Deprivations, or Vexations, by the Church there, for or by any Impositions upon their Consciences, Prosecution, for exercising their Ministerial Functions, or Non-Conformity to the Establish'd Church; if these are the Pretences, it is all a Cheat, the Fact is false, and there are no such People, as I shall very quickly enter into a clear Proof of.

If they mean by persecuted Ministers, such as at the Revolution were by the Government turn'd out of their Benefices and Livings, for not taking the Oaths, or for refusing

Wishing to conform to *Presbytery*, tho' very few, if any of the last are to be found, as shall more particularly be examin'd into speedily; if I say, they mean these, it is plain, no Body ever oppos'd collecting Charities to relieve them, especially such as live peaceably under the Government; very good Certificates, I believe, might be obtain'd from them of the Charity of the present Ministers of the Establish'd Churches in Scotland, who have largely contributed to their Subsistence—The *Censitiva*, a Collection formerly settled for the Support of the Ministers Widdows there, so far as it belongs to the Dissenting Clergy, has been recovered and settled for them by the present Church Clergy, and at their own Request committed to the Trust of the present Incumbents, of whose Faithfulness they have never found Cause to complain.

And if Mr. *Rebearsal* thinks it will be for the Reputation of his Party, let him examine back to the several Church-Revolutions in each Nation; and see, what Difference will be found between the Parties.

As to Humanity and Charity, we are not ashamed to enquire into them—Even in the Parliament Times, or Time of Rebellion I should say, when as by Mr. *White's* *Censures*, if he thinks fit to let them be called for, innumerable scandalous and insufficient Ministers were put out, and yet by Authority the Ministers displac'd had a Reserve out of the Stipends for Subsistence; in Scotland, since the Revolution, the present Clergy have done and still do raise large Sums of Money for the Relief of the *Episcopal* Clergy they deposed, and several Dissenters in England have contributed to it.

Now let him go back, and shew us if he can, when either in England or Scotland the *Episcopal* Clergy on any Occasion shew'd the least Compassion for, or contributed one Shilling towards the Distresses and Miseries of the Families they turn'd out—But I would advise him to say nothing to this, *that is, as he calls it in another Case*, GIVE IT UP: for indeed he can gain nothing but Reproach by the Inquiry.

To be short, the State of the Case is plain; if by your Collections you mean a Charity, to support the Families of the *Epis-*

copal Clergy deposed by the Revolution—Amen—I shall not only approve but assist in it, and encourage it all I can; GOD forbid, I should discourage any Man's Charity in relieving a Family that wants, and that has lost its Subsistence, tho' they lost it legally, whether it were on a political Scrupule, or a Religious; and I would do the same if they were *Roman Catholics*: only I recommend it to the Gentlemen who collect this Charity, that they would be careful to Attise the World, better than yet they have done, that it shall be rightly apply'd.

But if by the persecuted Clergy in Scotland, they mean such as are under new and present Persecutions from the Kirk of Scotland for any Religious Principle or Action—I humbly entreat them for their own Sakes, and to shun the Shame that must necessarily follow such Doings, that they would not attempt it—But if they will pretend to this, let them name the People, and tell us when, how, and for what they are persecuted; that due Authorities may be examin'd about it:—And a fair Answer given to it; for I dare venture to pronounce it a Cheat, or else all the present Constitution of Scotland is a Mystery which the World knows yet nothing of.

ADVERTISEMENT N^o 1 S.

Mr. REVIEW. August 14. 1707.

THE Decision of a *Wager* being refer'd to you, you are desir'd to answer the following Query.

W. and P. being in a Room together; in Discourse, W. offers to lay a *Wager* with P that P doth not believe that the said W is in the Room.

Q. Who hath won, and who hath lost?

Now I presume the Question is whether a Man properly can be said to believe what he certainly knows.

Your humble Servant.

W. A.

This Question was sent me as long ago as August last into Scotland, and not supposing the *Wager* considerable, I did not take much Notice of it; but being importun'd upon it again, and the *Wager* appearing

to be really fix'd, I am oblig'd to decide it I Prior.

I conceive, there is but one previous Question to be ask'd here, and that must be allow'd me as the Foot of the Answer, *Viz.* That, SEEING is in the Sence of our Speech a full Demonstration—For if a Man shall be allow'd to cavil at Principles, there can be no Argument form'd, but he may go on with these Sort of Queries, *how do you know you see him, how do you know you touch him, or hear him, or that it is really He,* and not a Form without Substance, and the like?—I claim again, that the Scripture Instance of our Saviour and St. Thomas is sufficient to form a Foundation of this Sort upon, where Thomas is summon'd to both touch and see, as a full Demonstration of Fact; the Simily is too high for the Subject here indeed, but may be useful in other Cases, where Ocular Demonstration is pretended insufficient to Conviction; and I love to take the Opportunity of the lightest Cases to bring something serious in to your Thoughts; GOD Almighty, who has given us Sences to judge by, does allow that those Sences shall be Judges for us, in every thing within the Reach of what Power he has given them; and tho' in some Things those Sences cannot fully determine for us, yet in nothing do they contradict, or are they contradicted by any thing of the most sublime Parts of our Religion.

But this by the Way, *tho' perhaps of more Use than the Main:* However, as to the Question, allowing the Sences capable of sufficient Demonstration in Fact, and that I think is proved; I must give my Judgment, that what a Man certainly knows, he can be no more said to believe, for all Faith expires in Assurance, as Hope is swallowed up in Fruition; and so W. has won his Wager.

I shall illustrate it by a Parallel Story: Three Men walking on the Castle-Hill at Edinburgh, they see the Moon; A. an English Man, as if he had been wondring, begins—What a strange Kind of a Moon you have got here in Scotland? B. an Irish Man, *Wingo!* says he, what ailes it? I see no Difference between this, and the Moon in Ireland; why says (A.) it is not like the

Moon we have in England; (C.) the Scotch Man, laughs at them both; but (A.) positively affirms it to them, till *One says,* it cannot be, *To other* that it is impossible, and again, that he banter'd them; at last it comes to a Wager, that (A.) could not make it out—And it wanted but a little of a Quarrel; the Wager is laid, and at a solemn Hearing, (A.) was to make out, that there was no Manner of Likeness between the Moon they saw there, and that Moon he had seen in England; and his first Argument was, that it was the same Moon, which set all the Company laughing, and the Wager was allow'd to be his—I think, the Cases are exact, and need no Explanation.

M^{R.} Rehearsal is desir'd not to be impatient, and he shall not fail of a Reply to his malicious Story of Dry and Wet Martyrdom; not to the Comparison, for it is fully explain'd in the Preface to *sure Divina*; which if he had been an honest Man, he would have quoted; but to his wretched and unfair relating and applying it.

These are to give Notice,

THAT MARY KIRLEUS, the Widow of JOHN KIRLEUS, a Sworn Physician, in ordinary to King Charles II. Sells (rightly prepar'd) his Famous Drink and Pills; experienc'd above 50 Years to cure all Ulcers, Sores, Scabs, Itch, Scurf, Scurvies, Leprosies, Running of the Reins, and the most inveterate VENEREAL Disease, with all its attending Symptoms, without Fluxing, Confinement, or destructive Mercurial Preparations: These incomparable Medicines need no Words to express their Virtues; the many miserable One that have been happily cured, after gives over by others, sufficiently recommend them as the most Sovereign Remedy in the World against all such Malignities: She cures many after Fluxing, and in Compassion to the distressed, will deal according to the Patient's Ability. The Drink is 4 s. the Quart, the Pill 1 s. the Box with Directions, and Advice Gratis.

††† She lives at the Golden-Ball in Hand Counter over against great Turnstile in Holborn.